

Our Boys And Girls.

SIGNS OF VOCATION.—Rev. Father Klasen contributed the following interesting study of the signs of vocation for the priesthood to a recent number of "The New World." He writes:—

"Father," says many a boy, "I want to be a priest." "Very good, my boy; but do you think you are really called to the priesthood?" "Well, I don't exactly know; but I think I am. Father, how am I to find out for certain whether God has called me to the priesthood or not?" Now, listen, my dear boy, and I will point out to you some of the more prominent signs which generally indicate a vocation to the priesthood. To-day I will explain only one of these signs.

The first sign which a boy must look for when he thinks God has selected him for the priesthood is piety. Piety means a devotion to things concerning God, a love for Him and His service.

Piety shows itself first of all in a special love for prayer. When a boy loves to pray, it is a very favorable sign indicating that perhaps he is called to the priesthood. Whereas, on the contrary, if a boy does not care much for prayer, he can take it for certain that he is not called to be a priest. A priest and prayer go together. The very office of a priest makes it necessary that he pray much. The duties of a priest can be well performed only when assisted by his Lord and Master, whose help must be implored through prayer. The burdens of a priest's life must be borne by a strong and patient heart, which again can be made so only through prayer. A priest must pray for himself, pray for his people, pray for the good and the bad, pray for all, the living and the dead. How could he do that if he did not have a natural inclination for prayer? A boy therefore who has no love for prayer should give up all thoughts of ever becoming a priest.

Piety shows itself also in a devotion to the service of God. A boy who is called to the priesthood is one therefore who loves to go to church, who loves to attend, to serve Mass, to attend Vespers or to take part in other services of the church. Some boys do not care very much to attend church services. They do not feel at home in church; everything lasts too long for them. Such boys are by no means called to be priests. A priest's life is one which must be spent entirely in the service of God, and the greater part of it is spent in church, in the house of God. Just as a boy who wishes to make progress in his studies must also love to go to school, so also a priest who is to be a good servant of his Master must never tire and grow weary in His service, but must be ever ready and willing. The church is his home, where he loves to dwell. Boys therefore, who do not feel at home in church and to whom divine service is tiresome, are not called to be priests.

If, on the other hand, a boy feels happy whenever he can go to church, whether to serve Mass, to take part in the services at the altar, or to sing, or pray, then he can see in this a favorable sign, telling him that he is perhaps called to be a priest, all other things of course being in order. For this reason most of our candidates for the priesthood come from that little company called the Mass-servers. Most every priest was a Mass-server when a boy. And why so? Whom God has selected for His service He calls to it in time. A boy who is called for the priesthood will ordinarily also be a Mass-server, if the chance is open to him. The desire of being a priest at the altar some future day, is to a certain degree satisfied by his being allowed to serve at the altar steps. He is as it were for the present fully contented, nay, overjoyed, to be able to come so near to the altar. And for this reason he will try to be a server as soon as he can, he will do everything to merit that honor and keep it.

This love for divine service will be no great in him that he will repeat at home the ceremonies gone through in church. How often don't parents, prompted by a feeling of just pride, tell us, "Yes, my boy reads Mass at home, has processions around the house, even preaches, plays church at home." I can assure you, dear boys, that is a very favorable

sign of a vocation for the priesthood. Is it not said of St. Charles Borromeo that he, when a little boy, used to read Mass at home and make his sisters serve for him? You see, therefore, what it means to be a Mass-server, and what a grand privilege you are enjoying or have enjoyed before all other boys, if you are a Mass-server or if you have ever been one whom God has selected for His service, for the altar. He calls to it in time.

And, again, a boy who thinks he is called for the priesthood must also be one who is eager to learn his religion well, who loves to hear and read something about God and holy things.

He will first of all endeavor to learn his catechism thoroughly. A boy who never knows his catechism well at school, because he is too lazy to learn it, is not called to the priesthood. A boy who does not care to listen to religious instructions or to sermons is not called to the priesthood. A boy who has no desire to find out more and more about God and holy things is not called to the priesthood. A boy who at all times would enjoy reading a story book more than a book of religious instruction is not called to the priesthood. Tell me the books a boy delights to read and the pictures he loves to look at and the conversations he likes to hear, and I will tell you whether that boy is called to be a priest or not.

Piety, therefore, my dear boys, piety for all those who think themselves called for the priesthood. It is a most necessary quality.

A REGIMENT OF YOUNG TOTAL ABSTAINERS.

Out in San Francisco, California, the League of the Cross Cadets is a most attractive organization for young Catholic total abstainers. We learn from the "Monitor" that, as the cadet regiment since January 1st. These new members were initiated in a body on a recent evening. A description of the ceremony of initiation is not without interest.

First of all, the regiment was formed in a hollow square, under the command of Colonel James Power. The candidates came in, marching in details from companies to which they had been assigned.

At the word of command they were drawn up in a solid phalanx, filling the entire center of the hollow square. Adjutant Power then faced the platform, and formally introduced the stalwart young candidates to the President of the League of the Cross, Dr. Richard J. Dowdall. Dr. Dowdall at once delivered to them the formal charge, in which he laid stress on the importance of the step the candidates were about to take in the cause of temperance.

Adjutant Power then introduced the spiritual director of the League, Rev. Father Philip O'Ryan, who administered the temperance pledge. Then came the presentation of candidates to Colonel Power. The Colonel said that by their pledge the candidates had become soldiers of temperance, and he reminded them that the League demanded of them not alone loyalty to the cause, but exemplary conduct, strict obedience to orders and zeal. The colonel further said that military discipline would be required, and their conduct must be that of Christian gentlemen. The occasion was marked by the presence of Archbishop Montgomery—Boston Sacred Heart Review.

THE STAGE IRISHMAN.

"We can hardly condemn Irish people for resenting the travesties upon the race presented by some stage characters. They are false and essentially villifying and slanderous. Holding the mirror up to nature within proper limits is not objectionable, even though it may bring out the inconsistencies and foibles of a race and cause a laugh at its expense. The typical Irishman can enjoy a joke even when it is on himself. But when the object of the caricature is the reckless or deliberate holding of a race up to derision, the bounds of fun have been overstepped, and the caricature is a proper object for resentment. Irish-Americans who feel that their race is being slandered on the burlesque stages can get even most effectively by remaining away from burlesque theatres, which become parties to such slander."—Baltimore News.

A Home for Working Girls.

The city of Troy abounds in religious and charitable works, says the "Vatican and Catholic Star" of that place, but it may be doubted if there is a nobler enterprise in the whole city than that directed by the Sisters of Charity on River street, north of Hoosick. The institution is known as the Seton House, deriving the name from the saintly Mother Seton, foundress of the Sisters of Charity in this country and who, no doubt, on account of her sanctified life, will one day be raised to the altars of the Church. It is a home for respectable young women and working girls, where they can find a comfortable and safe retreat from the many dangers and temptations lurking in the pathway of the innocent and unwary.

During its short existence the Seton House has accomplished untold good under the kind and gentle sway of the spiritual Daughters of St. Vincent de Paul. Scores of young women have found the institution a most desirable temporary boarding place, and many girls away from under the parental roof, looking for employment or from other causes and strangers in Troy, chose the Seton House as a safe abiding place and contentment reigns supreme and where everything possible is done for the comfort and happiness of its guests.

The idea prevails among many young people that in order to be a boarder at the institution one must necessarily be a sort of a nun or recluse. Far from it. It is true there must be rules in any well regulated home in order to insure order and success, but the rules prevailing at the Seton House are extremely easy and liberal.

A young woman boarder is free to go and come at her will as long as she does not infringe on the rules of the institution. She may extend her evening visits to 10.30 o'clock and company may be received and entertained at the House up to that same hour. A piano is included in the parlor furnishings and this is used for the entertainment of the boarders and their visiting friends. Games are also indulged in by the young people and many an enjoyable evening is spent by them in this manner.

There are prayers said in common each evening after supper, but there is no compulsion on the part of the boarders to attend; however, to the great happiness and gratification of the good Sisters who desire so much the glory of God, not one absent herself from the chapel unnecessarily, but all attend and join in the beautiful religious services.

Scores of young women from the collar shops in the vicinity of the House take their noon day meal there instead of going to their homes in distant parts of the city. Besides receiving a warm meal the young women are brought into the happy and chaste companionship of the gentle and self-sacrificing Sisters whose sole purpose in life is to follow in the footsteps of the Blessed Master by doing good and letting peace and sunshine into the hearts and homes of God's destitute and lonely children.

In connection with the Seton House it is the intention of the Sisters, at an early date, to establish a Day Home for children where mothers compelled to work out for a livelihood may leave their little ones during their absence under the watchful and devoted care of the Sisters.

Both the Seton House and Day Home, both worthy Catholic institutions, have the hearty approval of the Rt. Rev. Bishop Burke and many pastors who know of their real value in the city of Troy.

Some Aspects of Home Training

The contributor of "Home Thoughts" to the New York "Evening Post," offers some advice to parents in regard to training of children with a view of achieving success in temporal concerns which may be useful information for our readers to possess. He says:—Endurance and fortitude are no longer easily imparted to our children. If the demand of some systematic performance of little acts which required the self-denial needed to be true to a trust was to distress or shadow their young lives, we might shrink from insisting upon a positive adherence to rule, even though they were the losers eventually, but

the end is actual happiness, despite a passing fret, and the result is a very valuable aid to the attainment of noble character. Not to have learned how to endure any restraint is to be left to the hard teaching of the buffeting of life's severest blows. We send our children out into the world cruelly open to suffering, when they have never learned how to do a duty under adverse circumstances, or while pleasure and self-indulgence required to be repressed.

The acquiescence to the call of duty, even though it be a no greater strain than leaving play at the fixed hour for study, or the positive requirement that, tired or not, all the implements of play and sport shall be put in place and properly protected, seem very trifling means of educating a man's nature and building up character, but they are like the delicate blows of the sculptor's chisel and they steadily work towards the defining of the symmetrical whole.

An adult may not be able to grasp the extent of self-control required to obey instantly and cheerfully the call of a striking clock, which says: "Drop everything, even if your next stroke gave you the victory; it is study hour." And a maternal heart feels it a cruelty to insist, but the man is hidden in the boy, and the day is near when duty will call him from a wider field to greater duties, and as the boy is, so will be the man. Endurance, adherence, self-denial, and self-control are all involved in his quiet obedience.

This use of small things to enforce great principles requires no little force of character and tenderness also in a parent; half the lesson is lost if the child does not understand that his mother or father realize that his renunciation is a serious trial to him. He must comprehend that they know what he is giving up to do his duty, and that there is some important thing involved or he would not be required to do it.

There is a curious and most interesting connection between self-denial and self-restraint, and selfishness. Almost without exception a youthful nature under this sort of education and influence is ready to serve others even at the cost of some inconvenience and personal effort. It has become habitual to put pleasure and the desire for indulgence into a secondary place; the young eyes have learned to see necessities outside of their own gratifications.

If the natural surroundings of a child's life permit a parent to ask of it some little daily sacrifice to cheer an aged relative, or do some petty service for an invalid, it puts them in the ranks of "ministering children," who are indeed near of kin to "ministering angels," and capable of adding much to the joy of all mankind, while unconsciously they are being prepared to fight life's battle nobly.

And in families where there is more work to do than can be done without distress to the mother and her aids, she cannot do a more unselfish thing than to teach her children how to be useful in their homes. There is scarcely a more beautiful sight in the world than a young mother whose little daughters are her hand-maidens and conductors. And in their own homes some years hence the order and comfort with which they rule their households will tell the story of their early training.

To be responsible does not kill fun or dampen the ardor of pleasure, and the boy whom his mother can trust to transact little matters of business for her accurately, is sure to be found to be the leader in the group of lads with whom he plays.

ALSATIANS IN GERMAN REICHSTAG.

Some time ago a news item went the rounds of the Catholic press to the effect that the Alsatian members of the German Parliament had joined the Centre, that is the Catholic party. Whatever the motives were that were ascribed to them for this move, it now transpires, according to private advices from Strassburg, that disgust with the insane, anti-Catholic attitude of the French Government had more to do with this step than anything else. For it must be remembered that the Alsatiens, although well treated by Germany, have down in the inmost recesses of their hearts, a warm feeling in France, which their union of thirty years with Germany has not yet been able to eradicate. The Alsatiens are devout Catholics, and when their representatives in the Reichstag decided to take an active part in German politics they naturally allied themselves with the Catholic party, materially increasing its strength and influence.

Archbishop Ryan's Golden Jubilee.

Prominent members of the Catholic churches of Philadelphia and vicinity met last week at the Catholic High School to begin preparations for the celebration of the golden jubilee of His Grace Archbishop P. J. Ryan. Rt. Rev. E. F. Prendergast, D.D., auxiliary bishop, presided, and Rev. James P. Turner, chancellor of the archdiocese, was secretary. At the outset the former read a letter from the Archbishop, saying:

My Dear Bishop: I see by this morning's papers that there is to be a meeting in the hall of the High School this evening of representatives of the churches of the city to arrange for the celebration of the golden jubilee of my priesthood. As you are to preside at the meeting, may I ask you to state to those present that whilst profoundly grateful for the intended honor, I must pre-empt that there shall be no other sume on the friendly feelings of my spiritual children to permit me to than the religious celebration of the event, and that the money which would be spent on any secular celebration, with as much more as the faithful of this archdiocese wish to offer on occasion of the jubilee, be given to some one of our charitable institutions to be designated by yourself.

Yours affectionately in Christ,

+P. J. RYAN,

Archbishop.

In accordance with the wish of the archbishop that there should be no imposing secular display, that idea was abandoned. Then it was decided that a quarter of a million dollars should be presented to him as a mark of esteem on the occasion of his half century in the priesthood.

In less than half an hour \$50,000 was subscribed to the fund. Congressman Edward Morrell gave \$7,000; Martin Moloney, Daniel Egan and "cash," \$5,000 each; William F. Harritt, James P. McNicholl and "cash" each \$2,500.

The Lack of Lay Influence.

(From The New Century.)

The attitude of Catholic laymen in the United States toward the Church is both encouraging and depressing. Nowhere is there such intelligent faith, and nowhere do men crowd the churches so devoutly and simply as they do in this country. On the other hand, laymen seem to have no real interest or fixed place in the intellectual work of the Church. Whether they are not encouraged, whether they are not prepared, whether conditions are against them, or whether they prefer to remain intellectually inactive are questions which it is worth while to consider. On Catholic school boards, at the annual meeting of college professors, in the magazines offered to Catholics, the cleric predominates. For instance in the current number of the "American Catholic Quarterly Review," we observe only the names of clergymen as contributors, in the prospectus of the summer schools, the layman as a lecturer or an official is exceptional. And in the list of professors in Catholic colleges or teachers in Catholic schools, the lay element scarcely appears at all. A religious vocation, per se, seems to make a man or woman a teacher, in the estimation of those who compile the year books. There is no doubt that this condition militates against the success of our schools and colleges. It can only be explained on the ground of poverty. In part, the appearance of some of the religious societies in the field of education can only be explained by the need they have to support themselves. If poverty be the cause of the absence of lay Catholics in the work of education—if our schools and colleges are too poor to avail themselves of the best talent wherever it can be found, it is time that all Catholics, lay and clerical, gave grave consideration to a state of affairs, which is not healthy. "I should like to devote myself to the work of higher education in a Catholic College, but I can not unless I enter the religious life, and that is impossible," writes a young man who asks "The New Century" for advice as to his prospects for the future, should he enter the Catholic University. "I shall have to live," he adds, "and I am in-

formed that there is no Catholic college than can offer me an opportunity."

This is no doubt true. And the cause of it is that, without state endowments, without any endowments except the heart and hands of self-sacrificing religious, our colleges are poor. If lay co-operation in their management were asked, might they not be richer? Or are there too many of them? Do the important ones suffer because there are too many unimportant ones? These are questions which, in the present condition of Catholic education, ought to be answered. Some of the problems that confront the Church in this country can be solved only by the co-operation of intellectual Catholic laymen.

Old Irish Proverbs

It is no new assertion that the ancient kings, Brehons and Fias, of the Milesian Irish, were men of great intelligence and wisdom, and that the sayings of "Allamh foehla," Fethil the Wise, Moran and Cormac Mac Art were so many terse lessons of human wisdom; but it may be information to the majority of the Irish public of the present day to state that many of our proverbs in present use are nearly paraphrases of the old Milesian sayings. Annexed we give a list of genuine Irish proverbs, principally translated, and literally from Hardman's Irish Miscellany, which will show the similarity between them and modern English proverbs:

Cat after kind.
Lay up in time.
Mild to the meek.
Enough is a feast.
Look before you leap.
Hurry without haste.
Even a fool has luck.
Sunshine follows rain.
Wisdom exceeds riches.
Hope overcomes justice.
A hungry man is angry.
Force overcomes justice.
A foolish word is folly.
Wisdom exceeds strength.
Wine pours out the truth.
A cat can look at a king.
Sleep is the image of death.
No man is wise at all times.
Hope consoles the persecuted.
Every flatterer is not a friend.
There is no one without fault.
Wine to-day; water to-morrow.
The historian's food is truth.
He who is out, his supper cools.
From education comes conduct.
Everything is revealed by time.
It is difficult to tame the proud.
Fame is more lasting than life.
Idleness is the desire of a fool.
Never too old to learn wisdom.
Gold is the idol of the covetous.
The satisfied forget the hungry.
Character is better than wealth.
There is often anger in a laugh.
Long sleep renders a child inert.
Satire wounds a great character.
The rare jewel is the most prized.
A mouth of ivy, a heart of holly.
A blind man is no judge of colors.
An ignorant king is a crowned ass.
When the cat is out the mice dance.
Learning is the desire of the wise.
Death is the physician of the poor.
There is no nobility without virtue.
An empty vessel makes most noise.
A good beginning is half the work.
Wine is sweet; to pay for it bitter.
Without treasure, without friends.
A good dress often hides a deceit.
Hope is the physician of each misery.
Every dear article is woman's desire.
The memory of an old child is long.
Drunkenness is the brother of robbery.
Present good is better than past good.
Fierceness is often hidden under beauty.
The church that has no music is poor indeed.
A wren in the hand is better than a crane out of it.
That weather is bad which is not good for some person.
The end of a feast is better than the beginning of a quarrel.
It will be seen from these literal translations the extent to which some commonly used English proverbs owe their origin to the ancient Irish.

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CHAPTER XIII

By one of those inc... our nature on which... speculate, Kyrle Daly... culty in getting into... with his friend upon... fect on which, a few... he had longed for his... assistance. Hardress ap... in high, noisy, and e... spirits, the sound of w... rily and harsh upon... disappointed lover. Th... his happy heart offend... of his young companio... the bustle of the city... strange and unfamiliar... man's hearing.

Neither, perhaps, is t... fect to which young m... pretensions have a gre... than that of love-con... with another. If the t... past and unhappy attac... wearisome and annoyin... relate to a present ar... passion, a sentiment of... apt to invade the heart... ener, while he is made... plate a picture of happ... perhaps, the sternness... stiny has allowed him... plate as a picture only... test could scarcely be ad... tinguish a sincere and... friendship from one of m... ence than a trial of pati... a topic. It is true, inde... incidents lately record... son to believe that Har... was not one of those to... who are made "to love... loved again;" but it... nevertheless, that when... first mentioned his havin... Castle Chute, and drivin... the race-course, his man... ther reserved and discour... otherwise.

"The longer I live," Ky... length, with some hesita... manner—"the longer I li... luckless condition, and th... think of that excellen... more deep and settled is... which she has taken of m... tion. I wonder, Hardress... can be so indifferent to h... ance. Placing my own v... affection altogether out o... can scarcely imagine an... more desirable than that... ing the society of so ami... nature."

Here he drew a long sig... plished the void thus... by having recourse to the... ladie.

"I am not of the same... Kyrle," said Hardress; "... is, unquestionably, a very... but she is too highly edu... me."

"Too highly educated!" "Echo me not. The w... mine. Yes, Kyrle, I hold... system of polishing girls... m, is likely to be the des... all that is sincere, and n... unaffected in the sex. It... the mind unwholesome pre... over the heart, occasionin... astronomer would call a... tion of feeling, by the in... of reason."

"I cannot imagine a car... Kyrle, "in which the exerc... son can ever become exco... there are sneerers under... Hardress, who will tell you... danger is least of all to b... handed among the lovely... whom you are speaking."

"I think otherwise. A... the works of nature to the... man, the fresh river breeze... dusty and smoky zephyr... street, the bloom on a cott... to the crown Japan that... the Earl of Buckinghamsh... ing-rooms; as I love a pl... steak before a grilled attor... excellent whisky-punch before... ther's confounded current... anything else that is pure... ral before anything else th... ulcerated and artificial; so... the wild hedge flower, simp... fore the cold and sapless... fashion; so do I love the... affection and nature, before... fineness and affectation."

"Your terms are a little... I think," said Kyrle; "sle... manner is not fineness, nor... opposite of simplicity; it is... simplicity made perfect. I... that few, very few, are ac... acquiring it; and I dislike... education, as heartily as... But we had something that